A SERMON preached before *the Queenes* Maiesty.

By Master *Edwarde Dearing*, the 25. of February. *Anno.* 1569.

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*** O Lord open thou my lippes, and my mouth shall shewe forth thy prayse.**

Psalme. 78. 70.

¶ Hee chose Dauid his seruaunt also, and tooke him from the sheepfoldes, euen from behinde the Ewes greate with young tooke he him: to feede his people in Iacob, and his inheritaunce in Israel. So he fed them according to the simplicitie of his hart, and guided them by the discretion of his handes.

THe Prophete declareth in this Psalm, howe God of his iustice, for the great sinne of Ephraime, toke from that Tribe, both the Tabernacle and the Scepter, and gaue them to the

Tribe of Iuda, whome then according to his mercie he had purposed to bleſſe wyth all perfect happineſſe. In which wee learne not to abuſe Gods mercies, leaſte they be taken away from vs, as from the Tribe of Ephraime, they were. And then what helpeth it vs that in times paſt we haue beene happye? And leaſte thys ſhould happen alſo vnto the Tribe of Iuda, to fall from Gods mercies, into his diſpleaſure: the Prophete in thys place ſtirreth them vp to thankfulneſſe, that they myght bee founde worthy to haue continued towarde them ſo great bleſſinges. And this he doth by example of Dauid, in ſhewing both how mercifully God dealt with hym, and howe obediently Dauid walked before the Lord.

Three reaſons. And herein he vſeth as it were three reaſons to moue them withall. The firſt is of Gods great mercies, whence hee had called Dauid. The ſecond is of Gods intent and purpoſe whervnto hee called him. The third of *Dauids* owne perſon, howe faithfully, and howe truely he did execute that wherevnto he was called. The firſt argument or reaſon he comprehendeth in theſe words, He choſe *Dauid* his ſeruaunt,

and

and tooke him from the sheepfolde. The second in these words. Hee chose him to feede his people in Iacob, and his inheritaunce in Israell. The third in these words. So he fed them according to the simplicity of his hart, and guyded them with the discretion of his hands. These arguments wyll I speake of as God shall giue me vtteraunce. And if they shall be nowe more effectuall to moue vs, then they were then to moue the people of Israell: then be we profitable and happy hearers. If not, it is good right and reason, that as we haue beene in the fellowshippe of the same sinne and iniquity, so we should be partakers of the same reward and punishment: that if God shall so deale with vs, that wee lose againe both the Tabernacle and the Scepter, as they haue done before vs, we can say no other, but the Lorde is righteous, and behold, we haue eaten the fruite of our owne labours. Let vs therefore consider of these arguments, and stirre vppe as we may the gift of God that is in vs, that at length, we may learne by them more holy obedience.

The first argument is the good consideration of Gods mercies whence he called

Dauid. Which argument alone is so effectuall and strong to styre vs vp to the obedience of our calling, that it is able enough to rayse vs againe, though we were neuer so deepe sunken in rebellion? A sure proofe of the efficacie of it, may be vnto vs the oft and continuall vse of it in the sacred scriptures. For seeing ỹ Gods spirite in his holy word doth so oft apply it, both as a helpe to confirme the godly, and as a present remedy to turne againe the most obdurate & wilfull sinner from his obstinate purpose: surely, except all ỹ dewes of Gods mercies be meruailously dryed vp in our barren heartes, the same argument if we can well thinke of it, will be effectuall in vs to worke our regeneration in the newenesse of life. When God woulde haue Abraham to forget his countrey and his fathers house, to goe that long and weary iourney into the lande of promise, where he and his posteritie should dwell after him, he confirmed him with this saying: I am the Lord thy
Gen. 15.7 God, which brought thee out of *Vr* of the *Caldeans*. By this remembraunce of hys former benefites, hee perswaded Abraham to aduenture all that he presently enioyed, vpon hope of a better promise, which yet he had

had not seene, but which shoulde be fulfilled.

When God would moue the children of Abraham, that is the children of Israell to turne againe from their great iniquities, that they had so long practised in the hardnesse of their hart, he vseth but this argument, to tell them of all the mysteries that they were borne in, their countrey to be a cursed countrey, their fathers Idolaters, themselues giuen ouer to all voluptuousnes & pleasure, not regarding God, nor seeking his Religion. In which woeful estate when the Lord did beholde them, he pitied their miserye, and sayde euen then vnto them, You shall liue. By which promise their former woe vanished away, and in steede of nakednes, they were clothed with broydred worke, they were couered with fine silke, decked with many ornaments, & had a crowne of beauty vpon their heades. Now therefore that they should not walke in their owne wayes, or commit Idolatry as other Gentiles did, nor treade such benefites vnder their feete: this argument as a strong medicine the Prophet repeated often, and with many words.

Ioſu, 24, 2
Gen, 11, 13
Exo, 3, 10,
Exo, 12, 37
Ioſu. 23, 16
Eſa, 43, 34.
Eze, 16,

Thus God dealt oft with the Kinges of Israel and of Juda, when they began to fal

2. Sam, 12, 7, 8, 9.

2,Sam,12 17,18,19, 1,Reg,14, 7,8,9 1,Reg,16 2,3,4 Iosua.24,2, 1,Sam.10,18 Acts,7,8

awaye, and walke as other Nations walked that were round about them. He called them backe, by putting them ofte in minde, how his mercy had bene with them and from what lowe estate hee had rayled them vp. Thus the Prophet of God dealt often with the people. Iosua when he had brought them into the land of Canaan, to the ende they might feare God, and make their dwelling sure, hee made vnto them a long repitition of Gods benefites, that by remembraunce of them, their dull spirites might be stirred vp the more obediently to follow GOD. Samuel, when he was afrayd of Gods heauy displeasure towardes the people of Israel, because they had asked a King for them: to the end they might turne awaye Gods anger from them by their speedye repentaunce, he tolde them what God had done before for them, as a ready waye to make them beware afterwarde, how they did wyllingly offende so louing a father. Steuen, when he woulde haue perswaded those, whose iniquitye was nowe growen to a full measure, that they had crucified Christ, as though in thys alone were the greatest hope of amendement, he chose no other waye to conuert them

them but this, to shewe in long exhortation what God hath done for them, and for their Fathers. And this, as in the beginning it was giuen by the holy Ghost to man, as a soueraigne medicine to kéepe hym farre from vnthankfulnesse: so it hath béene continued by the same Spirit from tyme to tyme, to stirre vs vp not to forget the Lord Our saiuour Christ to make his Disciples sure, and that they shoulde neuer shrinke for aduersity, he told them often this, that they had not chosen him, but hee had chosen them. Saint Paule, when he woulde moue the *Corinthians* for to auoyd the false Apostles, and to follow Christe, he perswaded them thus, that in times past they were Gentiles, and were willingly lead away to dumme Idols. And againe, to the *Ephesians*: You were in times past deade in trespasses and sinnes, you walked after the Prince that ruleth in the ayre, after the spirit that nowe worketh in the children of disobedience: but God who is ritch in mercies, through the great loue wherewith hee loued vs, euen whē we were dead, hath quickned vs in his sonne Christ.

Ioh, 15, 16.

1, Cor, 12, 3

Ephe, 2, 1.

This argument, déerely beloued, séeing it is so strong, let vs apply it vnto our selues,

selues, for our disease cleaueth fast vnto our bones with long continuaunce, and we haue nede of sharpe medicine to heale it againe. Let vs therefore vse it (I beseeche you) and if Gods spirite haue not forsaken vs, that we be vncurable, no doubt we shal recouer and growe to amendment. Let vs see our owne estate, & what God hath done for vs, what cloudie dayes haue gone ouer our heads, and in howe fayre Sunshine we be set againe, and no doubt where sinne hereafter shall allure vs as before, it wyll make vs afrayd of his deceitfull baite, and we will neuer be brought to ỹ beauty of the golden cup, to drinke of the spirituall whoredomes that are within. We were in times past Gentiles, and vncircumcized people: nowe Christ hath pulled downe the wall of desperation, and made vs all one, euen his Children of adoption. We were alyaunts from the common wealth of Israell, now we are receiued as Cittizens, in the company of his faithfull. We were straungers from the Couenaunt and promise, nowe Christ hath deliuered a newe Testament, in which we also are written heyres of mercy. We liued sometime in ignoraunce, and had no hope, now we haue re-

Ephe. 2, 11, 12

ceyued

ceyued knowledge and are comforted. Wée were without GOD in the worlde, and could no where laye downe the terrors of our sinnes, but now wee haue receiued the spirite of adoption, by which we crye, Abba Father. And what shoulde I say more? Rom.8,15
we were subiect vnto sinne, hell, death and condemnation, nowe Christ hath spoyled Collo,2,15,
the principallities and powers, delyuered vs out of that power of darknesse, trans- Col,1,13,
lated vs into a kingdome of immortality and grace. Except we haue set our harts Ezech,3,9
as an Adamant stone, or as the Prophet sayth, made our harts & faces like the Flint it is impossible but that this cogitation should moue vs. Or if it do not so, surely, surely, though the Lord had not spoken it thus often vnto vs, or if the Scripture were not written for our instruction, yet the lawe of Nature could condemne vs for most vnthankful men. Day and night we should beare a witnes in our owne conscience, how feareful iudgmēt God hath reserued for so great iniquity. Who amongst vs coulde beare it? To bee rewarded wyth vnthankfulnesse, where we haue well deserued? To be contemned of those, whome we rayled vppe to honour? To be spoyled

of

sk those, whom before we had clothed? To be betrayed of those, whome we haue especially trusted? And how then are we blinded and vnderstand nothing? How shall the Lord beare it at our handes, if we be vnthankfull vnto him, if we contemne hym, robbe him of his honour, who alone hath made vs glorious, when we were couered with our owne shame and confusion? The Lord graunt vs his holy spirit, that we deceiue not our selues.

There is nothing more effectuall to moue a sonne to obedience, then to knowe he hath a louing Father. Nothing maketh so trusty the bondseruant, as to remember he hath a gentle Master. Nothing maketh the subiect more faithfull vnto his Prince, then to feele by good experience his Princes clemency. Nothing ioyneth man faster in the bonde of frendship, then to consider well what his frende hath done for him. And let nothing binde our obedience more carefully to the word and wil of God, then that he hath so long continued mercifull vnto vs. And sure as the Lorde doth liue, this is his holy trueth, hee that cannot be moued with this, he hath not Gods holy spirite. Poore or rich, bonde or free, hye or lowe,

lowe, Noble, and of lowe degree, Prince or subiect, all is one. The remembraunce of Gods mercy must make vs all thankfull, were we neuer so mighty. This cogitation must banish farre from vs the pride of a kingdome, to thinke howe God hath rayled vs from the sheepefoldes. Whosoeuer can say thus: I haue béene bond, but I am free: I haue béene in daunger, I am in safety: I haue béene fearefull and trembling, I am careleſſe: I haue béene full of sorrow, now my soule is at reſt: I haue béene in myserie, I am in dignity: I haue béene a prysoner, I am a Princeſſe. Beléeue mee, beléeue me, if the great and goodly Citties, which he builded not: if the houses full of all maner of Golde, which he filled not: yf the Vineyardes and Oliue Trées which he planted not, did not make him to forget the Lorde which brought him out of the Lande of Egipt, out of the house of bondage: If prosperity haue not made him drunken, so that he hath banished farre from him all sence and vnderstanding, the remembraunce of this thing wyll make him thankfull vnto hym that hath béene thy worker.

Yea, euen you that are now a Princeſſe of Maieſtye, if you haue felt any such, alteration,

ration, take hæde, flée farre away from all vnthankfulnes. If you haue seene the dayes in which you haue sayd: O Lord, I haue no frende but thée alone, now that prosperity hath brought vnto you a great many of fayre countenaunces, forget not that God, who was your onely frende in trouble. If in times paste you haue prayed, that you might not builde vpon the sande, to haue your house shaken with euerye blaste of
Mat. 7, 26, winde: nowe that you haue choyse of your owne grounde, take hæde I beséche you, where you lay your foundation. Nowe that the Sterne and Helme is in your own hande, guide your Ship, so that the waues ow not ouerrun it. If you haue prayed in times past vnto God, to molifie your enimies harts, and to bring their cruell practises to nothing, now ý you your selfe are in safety, be not cruell vnto Gods annointed,
Psal, 105, 15 and ow his Prophets no harme. I nède not séke far for offences, whereat Gods people are grieued, euen round about this Chappell, I see a great many, and God in hys good time shall rote them out. If you haue
Psal, 44, 20 said sometime of your self: *Tanquam ouis*, as a Sheepe appointed to be slaine, take hède
Iere, 31, 18 you heare not now of the prophet: *Tanquam indomita*

indomita iuuenca, as an vntamed and vnruly Heiffer. I wyll not with many wordes admonishe your Maiesty, that are wyse inough: onely I will say this, returne into your owne hart, and search your raynes. And heere I set before you the tribunal seat of Christe: If you know these things to be true, discharge the fayth you owe, greeue not your quiet conscience, least it begin to accuse you, and the burthen of it to be greater then you shall be able to beare. If God haue defended you mightely, as euer he did Dauid the Prophete, discharge your fayth with the Prophet Dauid, and cry in spirit: *Quid retribuam Domino pro omnibus quæ retribuit mihi?* VVhat shall I giue vnto the Lord for all those benefites that hee bestowed vpon me? Psal. 115. 12

And thus much as God hath giuē mee vtteraunce, I haue noted vnto you out of the first parte of this Scripture, howe that God did chuse Dauid from the sheepefolde. The Lorde giue you grace to confesse hys goodnesse, and shewe your selues more thankfull for all his benefites. One other thing we may note here, that all that wee haue of GOD, it is of his frée mercye, it is not of our deseruing, euen as he gaue both

of

Iosua.5,6, the Tabernacle and the Scepter vnto the Tribe of Iuda, because he loued it. So God gaue vnto his people a Lande that flowed with milke and hony, but he gaue it not for their ryghteousnesse, for they were a frowarde people, but because hee loued them.

Deut,1,8, So God dealt fauourably with Sion, that is, with the children of Israell, not because of their obedience, for they were a rebellious Nation: but because hee remembred his oath which he sware vnto their forefathers.

Gen,49,6, So God fulfilled the prophecie of Iacob, and blessed Iuda, but he fulfilled it in Dauid whom he toke from the shæpefolds.

1,Cor,1,27, 28,29, So Christ made his kingdome euerlasting in the house of Iacob, but he layd firste the foundation of it. And nowe he hath builded it vp neither by the wisdom of the wise, nor by the vnderstanding of the prudent, but to testifie vnto vs his frée grace and mercie.

This doth he to beat down mans pryde. He hath chosen the fœlish thinges of thys world, to confound the wise, and the weake thinges of this world, to confound the mighty: and vile things of the world which are despised, to bring to nought the things that are estæmed and had in reputatiõ, for thys cause alone (as the Scripture witnesseth) that no flesh should reioyce in his presence.

But

But what nede we so far to seke for examples? Let vs behold our selues how plentifully at this day are Gods mercies & benefites powred out vpon vs, both vpon our Quéene, and vpon her people. How mightely doth he defend vs in so many daungers? Howe sit we in safety, when all the worlde is on an vproze? And this (thinke you) of our deseruing, or rather of Gods mercye? Now surely, surely, we were very blind, if we would not all confesse with ỹ Prophet Ieremie, that it is Gods mercy that we bée not consumed. So much disobedience bothe in Prince and subiect, so litle care of duety, so déepe forgetfulnesse of God, what doth it els deserue, but heauy iudgment? What can it testifie els, but that all these blessings are of mercy? Well, well, the wysest way is to take héede in time. Let not our sinnes seperate betwéene God and vs If there bée no other examples that we can loke vpon, yet let vs beware of the tribe of Ephraim, that we abuse not Gods mercies for feare we lose them. Because we are now out of daunger, and there is no perill that is present, let vs not therefore say as proud *Babilon*. I sit like a Queene, & shall see no cuill, I shall bee a Lady for euer, and shall see no

Lam. 2, 25

Esai, 59, 4

Apo. 18, 7

losse of Children. Hee that thinketh hee
1,Cor.10,12 stands: (saith *Paul*) let him take heede he fall not. It is no good argument that our state is sure, because God hath deliuered vs out of a great many of troubles. Nay, let vs rather feare, and be the more circumspect. Gods arme that hath beene stretched out for our safegarde in tymes past, is not now drawne in that he cānot againe greeue vs. God deliuered the people of Israell
2,Reg,17, 6,18,9 out of the hands of many and greeuous enemies: but yet when the people of Israell would in no wise amende. God could rayse
2,Reg,18,9. vp Salmanazar, to leade them away to perpetuall captiuity. Nay, we haue a great many more fearefull examples then this. We haue fearefull examples before our eyes, to take heede of Gods iudgments, when wee abuse his graces. God defended Senacherib
Esa,37,12,38 in the conquest of a great many of Countries, in all which he escaped harmelesse, yet when he knew not himself, but blasphemed the God of Israell, euen before the walles of Ierusalem, God could finde him out at home in his own country, & in the Temple of his Idolles, his owne sonnes slewe him.
Agamemnon. Agamemnon ten yeres together in mortal and bloody warres, coulde neuer bee hurt:

yet

yet after, at home in his owne house by his owne wife he was killed. Bibulus a Noble Romaine, gatte many victories, and styll escaped perill: yet afterward in the Cytty of Rome, when he should haue had the glory of all his valiant Actes, and rode through the Stréete, in the pride of his Triumph, a Tyle falling from the house, stroke so déepe into his head, that it killed him presentlye. Iulius Cæsar, in winning the West part of the world, in fifty and one set battailes, neuer receiued daungerous stroke: yet after al his daungers so happily escaped, at home in the Senate house, in the middest of hys Nobilitie, and in his Parliament robes, hée receiued foure and twenty wounds, and all of them deadly. Many such examples are before our eyes, to make vs beware and take héede of security, when any danger is past: and to take héede of forgetfulnes, when wée haue receiued mercy. The Lorde enritch vs with the grace of hys spirite, that when we often behelde from whence wee haue béene deliuered, we may seeke diligently, and be alwayes carefull howe to be founde thankfull.

Bibulus.

Iulius Cæsar.

The second argument which I sayde the Prophet vsed, to make the people thankful,

The seconde argument.

The office and duety of Princes and Magistrates.

was taken of Gods intent and purpose, to what ende he chose Dauid, and that he sheweth in these wordes: To feede his people in Iacob & his inheritance in Israel. These wordes are very plaine, and containe so expressly what is the duety of any Prince or Magistrate, that none can be ignorant, but he that wyll not knowe. For this purpose they are chosen, to fede Gods people in Iacob, & his inheritaunce in Israel. Whether he be Prince or Emperour, Duke, Earle, Lorde, Councellour, Magistrate, what so euer, for this purpose he is called, discharge it as well as he wyll: He must fede Gods people in Iacob, and his inheritaunce in Israel. Or if God had called them for some other purpose, how gladly woulde they haue executed it. If God had called them to dising & carding, to swearing and lying, to pride and vanity, the mighty men of our dayes, howe busily had they done theyr duety? But alas, this is not to fede Gods people in Iacob, nor his inheritaunce in Israel. This is to fede our selues, euen as the Ore is led to the slaughter house, so we do fede our soules to euerlasting confusion. They that haue eares to heare, let them heare. God hath chosen his Rulers,

Mat. 11. 15

To

To feede his people in Iacob, and his inheritaunce in Israel. These are the plaine & expresse wordes of Gods spirit: And thē what outragious spirite is that, or what furye rather, that cryeth thus with an impudent face, that the Prince hath not to dw with Iacob, and may not medle with Israel? But these are the steppes that the man of sinne should treade, to speake against the Lorde, and yet say that he cannot erre. These are the liuely marks of Antichrist, thus to fight against Christ, and yet say he is his Vicar. Such is all the Religion of Papistry, examine it if you wyl, euen frō poynt to point, where God sayth one thing, it sayeth styll contrary, & yet cryeth with shame enough, there is no error in it. God sayth, It is the doctrine of the deuils to forbid mariages, and the lawfull vse of meates. The Pope presumptuously forbiddeth both, and yet saith styll that he hath the holy Ghost. Paul the Apostle sayth, If you obserue daies and times, I am afraid that the Gospell is preached vnto you in vaine. The Pope sayth, you shall obserue both, I can dispence with the Apostle, and yet he sayth he is Apostolicall. Saint Peter saith: Be you subiect to the Prince, as to the cheefest: The Pope

1. Tim, 4 3

Galath, 4, 10, 11,

1, Pet, 2, 13,

sayth, the King is not hyghest, but he is aboue both King and Keisar, and yet he sayth styll, he is the successor of Peter. And what shold I say more? It grœueth me to recken vp all the monsterous abhominations. It would make a Christian hart to blœde, to sée how he hath deceiued the simple. Wyth
Apo,22,11 his paper walles and painted fires he made them so afrayde, that they beléeued whatsoeuer he had spoken. But he is filthy, and let him be filthy styll. Wee wyll returne to our purpose, and learne of a Princelye prophet, what is a Princes duety. Ye must
Esa,49,23 fœde Iacob and Israel, that is, Kinges must bée Nurcefathers, and Quœnes must bœ Nurses vnto the Church of God, and to thys end they must vse their authority, that Gods children may learne vertue & knowledge. For to seeke onely worldly peace and
Heb,13,14 security, & to make vs liue at ease héere in this wayfaring cittie, that is, rather to fœde flesh and blood, then to fœde Iacob: rather to make happye this worldly felowshyppe, then to instruct Israel. The true Isralite is strong against the Lord, and commeth with violence to claime the kingdome of heauen.
Psal,49,75, What helpeth it in this respect to bœ ryth or honourable? If I had all the riches in the world,

world, yet could I not pay the price of my brothers soule. Or if I had neuer so much rule and authoritie, I am not therefore the nærer to make intercession vnto GOD. They are other weapons ỹ must prevaile against Sathan, and it is another attire that wyll be accepted for the mariage garment, If we wyll fede Iacob and Israel, let vs leade them to the house of wysedome, and traine them vp in the feare of God. The Lord open ỹ Quænes Maiesties eyes, that she may looke to this charge: Otherwise, if we liued neuer so peaceably vnder her, yet when the Lord shall come to aske account of her Stewardshyp, howe she hath fed her fellowe seruaunts with the meate appointed them, then she will be found eating and drinking with sinners.

Ephe, 6, 13, Math, 22, 11

Luk, 11, 42-46

But because we are so dull of hearing, that a little teaching of our duty is not sufficient for vs, I wyl shew out of the Scriptures somewhat more plainly, if ought may bee playner, what is the duety of a Prince. The prophet Esay very effectually setteth it out in the person of our Sauiour Christ, saying: Righteousnes shalbe the girdle of his loynes, & faithfulnes the buckle of his raynes. It is true that the Prince

Esai. 11, 5

must defende the fatherlesse and wyddowe, relæue the oppressed, and haue no respect of persons in iudgment, sæke peace vnto hys people, and gyrde himselfe with righteousnesse. But this is also his duety, and hys greatest duety, to be careful for Religion, to maintaine his Gospell, to teach the people knowledge, and build his whole gouernaunce with faithfulnesse. For this cause King Salomon, bothe the mightiest and the wysest King that euer was, called himselfe a Preacher. And King Dauid, to testify howe he acknowledged his duety, spake openly to his people: I wil instruct thee, and teach thee in the way that thou shalt goe, and I wyl guide thee with mine eye. This generall rule King Salomon gaue vnto other. Be diligent to know the estate of thy flock, and take heede vnto thy heards. For ritches remaine not alwayes, neyther the Crowne from generation to generation. Expressly shewing, that to encrease ritches, or to set forth the glory of a kingdome, that is not the greatest duety of a Magistrate. Thus the prophet Oseas crying out against the people of Israel, he reckoneth vp thys as their greatest disorder, that lying and swearing, and ignoraunce of God, was not

Psal,32,8,

Prou,27 23.24

Ose.4.2,

punished

punished amongst them.

And alas (deerely beloued) if thys be the saying of the Prophete, let vs loke vnto it. I dare not but speake the truth, seing God hath called me hether. He hath raysed me vp so hie, when I was cast downe, that I cannot forget his benefities. If this wil not serue. I will surely speake yet more plainlie, when the Lord shall open my mouth againe. Surelie, if this be the saying of the Prophet (as it is in deede) that lying, that swearing, that blinde and wilful ignorance shall be punished, let not the Princesse deceyue her selfe, the spirite of God doth not possesse her heart, if shee heare daily lying & blasphemous swearing, and see the peoples ignorance, and yet leaue all vnpunished. Loke vnto these thinges better, if you wyl loke well vnto your selfe: You cannot pretende ignorance, this is plaine enough, yf any thing be enough. And yet leaste you should seeke to busily to bee deceiued, I wyll rehearse the plaine Law of the Lord. That this doctrine may be warrãted with the surer witnesses, GOD sayth of a King in the 17. of *Deutronomie*. When he shall syt vpon the throne of his kingdome, then shall he write him this lawe repeated in a booke, Deu. 17, 18, 19, 20, &c

booke, by the Priestes of the Leuites. And it shalbe with him, and he shall read therein all the dayes of his life: That hee may learne to feare the Lord his God, and kepe all the words of his Lawe, and these couenauntes for to doo them. That his heart be not lifted vp aboue his brethren. That he turne not aside from these commaundementes, neyther to the right hand, nor to the left. But that he may prolong his daies in his kingdome, hee and his sonnes in the middest of Israel.

Thys Lawe I knowe not how your Maiestie shall interprete, because I knowe not your Spirite: but of thys I am sure, it made Dauid that hee woulde not suffer a wicked mā in his house. It made Asa driue away the Sodomites out of Israell, put downe the Idols, depose his owne mother from her dignity. It made Ieosaphat, Ezechias, Iosias, euen in the beginning of theyr raigne, to make godly and zealous reformations in Religion, and neuer consulted farther with the high priestes. Nay, it made Salomon to put downe Abiathar that was the hie priest, and to place Sadoca better in his roome. This made many godly Emperours in the Primatiue Church, to call gene-

Psal, 10, 7

2. Reg, 15, 12, 13.
1. Re, 22, 41
2. Reg, 8, 4
2. Reg, 19, 4
3. Reg, 2, 3

generall Councels, to reforme many misor-
ders crept into the Church, to depose many
ambitious and proude Popes, and place
better in theyr rowme. And he that deny-
eth this, denyeth the Sunne to shyne at
nowne dayes. And as this Law hath thus
wrought heeretofore: so when it lighteth
in a good Spirite, I am sure it wyll dw the
like hereafter. It wyll moue a godly Magi-
strate to haue his cheefest care to maintaine
Religion, and to suppresse superstition.

And such is Gods righteous iudgment,
that whosoeuer shall dw the contrary, I am
sure his owne conscience wyll condemne
himselfe. It is the lawe of Nature, & it ma-
keth ỹ most wickedest Magistrate to sigh
and say in his hart, in remembrance of hys
sinne: Sure this swing wyl not last alway.
GOD hath appointed me for some other
purpose. This was the greatest fault that
proude *Agamemnon* could find in all the glo
rie of his kingdome, πρὶ θεᾶν ὄφθαλμὸν ἴσα ἀνεπτέρω
ἡ τὸν βίον. When GOD cause go-
eth not vpright, it layeth the glorye of
my kingdome in the dust, it turneth vpside
downe all my life and happinesse. Thus
it happeneth with the wicked, whosoeuer
they are: they condemne their owne doing

Agamem-
non.

when

when they seeke not to set out the glory of God. The law of God hath thus commaunded it, the godly Kinges of Juda & Jerusalem, haue euermore practised it, the faithful Emperours in the primitiue Church, made it their cheefest study, the Lawe of Nature hath engrauen it in the hart of man. And what godly Prince can now sleepe in security, if he haue no care vnto it? Especially seeing God is the God of all Magistrates, and they are his creatures. Thys is their greatest study, to shew obedience vnto him, to feede his people, & set forth his Religion.

But heere I thinke some will easily say: If this be so as you teache it, then the case is cleere, the Prince is a spirituall Magistrate, it belongeth vnto him to reforme Religion, hee is the highest Iudge in the Church of God, to establishe that by Lawe, which ỳ Law of God hath appointed. How then that the Pope seeth not thys? Why do not others see it, that reade and know the Scriptures? The Emperors themselues, why haue they not seene it? How arew the Pope vp to such vnbrydled authority? Howe the Pope shoulde come to so great authority, I knowe no cause but this, that it was the will of God; and such was the

depth

depth of his secrete iudgments : The purple whore would make all the Princes of the earth to drinke of the cups of her fornications. But for the Popes seeing or not seeing of his owne abhominations, I know not his eye sight, I cannot tell whether he doth see them or not see them, but I thinke he seeth them. For I see in all ages, howe God hath raised vp some that haue enuaied bitterly against his intollerable pride. If he seeth it not, his eyes are very sicke, and himselfe a verier beast then euer was Nabuchodonozor. And the Lord be praised, that hath hardned his proude hart, and reuealed better knowledge vnto little ones. Why other shoulde not see it that reade the Scriptures as well as we, and are as well learned as we, I can assigne no other cause but say with the Prophet : Gods iudgements are like to a great depth. They are as they are, and what they are it skylleth nothing vnto vs. I came not hether to compare with learning, who be Hebrewes, and who be none. I am sure, if they did seeke him in the simplicitie of their hart, and call after him in the trueth, not in theyr owne inuentions, that then they shoulde finde him. Now they seeke the lyuing springes

Apo.17, 2, 4

Dan.4,30

Mat.11,25

2, Cor,11,

Psal,36,6

in

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Apo.17, 2, 4

Dan.4,30

Mat.11,25

2, Cor, 11,

Psal,36,6

in

in vaine, because they seeke them in the
Iere. 2, 13 puddelles that they haue dygged themselues. And they seeke for the Gospell of saluation in vaine, because they followe the
Math, 15, 9 doctrine that is but preceptes of men. But what if many learned see it not? Is it not therefore trueth, that is so playne in the Scriptures?

Let me aske againe I beseeche you, thys
Exo, 7, 20 question. Why did not Pharao see, that
Exo, 8 6, Moises and Aaron were sent of GOD?
Exo, 8, 17 They turned all hys waters into blode:
Exo, 8, 24 they brought vpon him Frogges that couered all his Land: They plagued him wyth
Exo, 9, 23 & great swarmes of Lyce and Flyes. They
Exo, 10, 22 feared him with thunders and lightning, and with great Tempestes: they made
Exo, 12, 25 darknesse thicke and sensible vpon the face
Exo. 14, 21, of the earth: They slewe the first borne of
Exo. 14, 28. all that was in the Land. Why knew not Pharao that they were sent of God? They deuided the red Sea, and went through on dry land: What madnesse made him venter to goe so desperately after. Why would he not be taught, tyll the Water couered him and all his hoste? Should the age that came after him, reason thus against Israel!: If your God be the Lorde of heauen

and

and earth, why did not our Fathers knowe him? Why did not the Scribes and Phariseis knowe Christe to bee the Messias? They heard Iohn Baptist gyue him plaine testimony: why did they not beleeue him? The same Christe fulfilled all that was spoken by the Prophetes: why could they not see, that hee was the Sauiour of the worlde? Hee made the blinde to see, the deafe to heare, the dumme to speake, the lame to goe. He made the sicke and diseased whole: hee rayled vp the dead: hee told vnto them euen their thoughtes and cogitations: Howe were they so dull of vnderstanding, that yet they could not know him? If thys may be sufficient to remoue a trueth (why do not other see it) then the Phariseics reason well agaynst Christ when they sayd vnto the people: Why doo none of the Princes and Rulers beleeue in him? Ioh,1,27. Math,11,5. Math,9.4 Ioh,11,34 Ioh,7,48.

But see, I beseeche you, how great is our madnesse, that thus reason of other men, why they see, or see not. Why haue we our selues so great beames in our eyes, that we cannot see our owne estate and condition? Why do wee not see the shortnesse of our life, but thus liue in the worlde as though Math,7,3 Heb,13,14

we

wee shoulde liue euer? Seeing we haue a
Rom,3,5, righteous God, that will be a reuenger of
Ro,2,23,4 his owne cause, and punish our transgressi-
on, why do wee sinne yet daily more and
more? Seeing our life is but a vapour, and
Iam,4,14, all our glory is but as the Flower in the
Esa,4,6.7, field: why be we so bewitched with loue of
so great vanity? seeing our estate shall be
Iohn,5,24 before God euerlasting, and these accoun
ted dayes come so fast to an ende, that we
Iohn,8,15, shall be spedily called: why be wee styll so
careless, in what sort we shall appeare? Se
ing Gods threatnings are so neere vnto vs,
and the daungers that hang ouer our heads
are so many. Seeing Gods iudgments are
so fearefull, and his wrath burning for e-
uer: why are we so careles? And why is it
true that was spoken so long agone.

Heu viuunt homines, tanquam mors
nulla sequatur:

Aut velut infernus fabula vana foret?

why do we liue, as though we shoulde die neuer?
Or as hell fyre, were an olde wiues fable euer.

Beleeue me, beleeue me, this is intolle-
rable blindnesse, seeing we be so bleare eied
our selues, that wee cannot see before vs,
neither heauen nor hell, yet that we wyll
reason

reason against Gods trueth, by any mans eyes sight, whether he see or see not. If wee list to meruaile at the dulnesse of mans wits, we cannot well meruaile at any thing so much, as at our owne foolishnesse, that cannot see our selues. Let vs looke at the last to our owne estate, and as for other men, let vs leaue them vnto the Lorde, hee doth knowe most assuredly who be his. They are not the wise and prudent of this world that he hath chosen. There are not many Princes and Noble men in the face of hys Churche. If Princes and Magistrates will be styll rebellious, what is that to vs? If the Pope and his hyrelinges, will bee blinde still, yet the Scripture is the Scripture.

Iohn,10,14, 2,Tim,2,19 1,Cor,1,26

The vnfaithfull Stewarde neuer lyeth more riotously, then when his Lord is euen at hand to call him to his accountes. The foolishe Virgins are neuer so fast a sleepe, then when the Bridegroome is ready to enter into his wedding Chamber. The children of this worlde are neuer buselyer occupied, then the night before their soules shall be taken from them. The sonne of perdition shall neuer be more loftie, then in these latter dayes when he shall bee re-

Luk.16,1. Math,25,6 Luke.12, 20 2,Thes,2,4

uealed. But for these that are so blinde, let them be blind stylle: let vs approche vnto the throne of grace with faith, that the secretes of the Lord may be reuealed vnto vs. As for Kings and Emperours, if they wyl yet aske, why they could not see it, but commit themselues vnto so great slauery. Alas poore Creatures, howe could they see in the middest of so great darknesse? How could they reade, when the Booke was fast sealed? Howe could they discerne the voice, when they heard no sound but of tinckling Cymbals? But thys was the great subtyltie and craft of Satan. Hee knoweth howe willingly we bee caried to worldly studies, and whether we did incline, whether hee thrust vs headlong. Hee knoweth what corruption he hath sowne in our nature, and howe vnwillingly we meddle with the thinges of God. And therefore it was an easie practise for the Pope his Minister to pull away heauenly cares from all Princes gouernmentes. They are grieuous vnto flesh and blood, and such as Kings loue not to medle withal. This was one meane why Princes did not their duety. An other was as great as this: They heard ỳ Pope so magnified, that they thought him halfe a

Heb, 4, 16

Apoc, 15, 8,

Apoc, 5, 2,

God.

a God. When they were once perſwaded the Popes pardons ſhould bee no ſmall diſcharge, who would not willingly ſubmitte himſelfe with all humility to receiue it? If we may liue all our life in ryot, and yet after through the Popes bleſſing reſt in the peace of the Church: who would refuſe any Popiſh ſubiection: Make men once drunke with this opiniõ, and they are at your commaundement to dw what you wyll. Barefoote and barelegge they wyl wayte at your gate: ſet your fẽte if you wyll on the Emperors necke, he will refuſe no villany.

Well nowe that God hath deliuered vs out of that kingdome of darkneſſe, now we know the Pope to be Antichriſt, hys prayers to be euyll, his Pardons to be worſſe then the ſinne of witchcraft: Let vs loke at the laſt to our owne duety, and truſt no more to ſuch a broken ſtaffe. If God hath made vs Princes or Magiſtrates, let vs fẽde his people in Iacob, & his inheritance in Iſrael. This is our duety, let vs hearken vnto it. And that we may dw it the better, let vs enquire how it may beſt be diſcharged. And I beſẽche your Maieſty to hearken, I wyll ſpeake nothing according to man, which may eaſily be contemned:

but that which I will speake, shall be out of the mouth of the Lord. In obeying of which shall consist your safegarde, and the healthe of your kingdoome.

The safegarde of a Prince, is true obedience to God

Especially & aboue all thinges looke vnto your Ministerie. There is no commaundement giuen oftner in the olde Testament, none giuen oftner in the new. When God would specially blesse the people of Israel, hee scattered the Leuites among the other Tribes, that the law might be taught in al the coastes of Iewrie. When Christ would bring into the world the light of the gospel, he sent forth his Apostles to preache vnto euery creature. In the olde Law God signified by many outward tokens, howe necessarie the Priesthod was for the instruction of his people, and what priests he required. The staues were alwaies in the rings of the Arke, the Lampe euer burning, to shew ý the Priests should alwayes declare the will of God vnto his people, and offer vp the swæte insense of continuall prayer. On the nether end of the robe of the Ephod were belles alway sounding, to teache that the Priest should be euer heard where so euer he did goe, and shew himselfe a messenger of the Lord of hostes. In the brest plate he

Num, 3, 6.

Exo, 25, 19

Exod, 28, 33, 34. 35.

he had Vrim and Thumim, two liuely pre-
sentations of Gods presence, to be witnes- Exod.28,30
ses vnto the Priest of his knowledge and
righteousnesse. In the plate of golde vpon Exo,28,36
his foreheade, was engrauen in great gol-
den letters: Holinesse vnto the Lord, to te-
stifie his vpright life and conuersation. God
forbade any Straunger to enter in among
them, except he were circumcized in harte.
And of the Chyldren of Aaron, if any had
faulted in his Ministery, hee shoulde by no
repentance be receiued again to the Priest-
hode. This was the care that God had then
of his Priesthood, that he might keepe in ho-
linesse all the children of Israel.

This is the care that we must haue of
our Ministerie, if we will haue the Gospel
of Christ to growe. This care was grea-
test vnto the godlie Rulers and Princes
of Israel, to the ende they myght keepe the
Sanctuarie vndefiled. This care must bee
greatest in those that be Christian Magi-
strats, if they loue Gods glory, and increase
of his Gospel. Thus did King Salomon in 1,Reg,2, 22.
the beginning of his raigne, when hee put
downe Abiathar, & made Sadoc hie Priest. 2.Cron, 18,
Thus did Ieosophat, when to reforme Re- 78,
ligion, he sent forth Leuites into the coasts

of Israel. Thus did Ezechias at the entrance
2,Reg,18,1, of his kingdome, when this was hys fyrst
2,Cron,29 care, howe the Leuites might be prouided
4,5,6,7,&c for. For of all other Moses, who had receiued the commaundement of God himselfe, as appeareth, did especially see what was the necessity of the Minister. In the 13. of Deuteronomy, a little before his death, thus he maketh his prayer. Let thy *Vrim* and
Deu.33 *Thumim* be with thy holy one whom thou
8,9,10,11, diddest proue in *Masah*, and diddest cause him to serue at the waters of *Meribah*, who saide vnto his father and to his mother; I haue not seene them, neyther knoweth he his brethren, nor yet his own children, but they obserued thy word, and kept thy couenant. They shall teach Iacob thy iudgements, and Irael thy Law. They shall put incense before thy face, & burnt offerings vpon thine aultar. Blesse O Lord this substance, and accept the worke of his hands. Smite through the loines of them that rise vp against him, and of them that hate him that they rise not vp againe.

Marke I beseech you, both his great care, how the Leuites might prosper, and his notable describing of them, what manner of men they shalbe. First, he prayeth that true

know-

knowledge and vnderstanding bee neuer remoued from them: That their affection towardes Gods Sanctuarie may be such, that neyther Father nor Mother, wyfe, nor Children, doo keepe them back from obedience to the Lawe and Couenaunt. O that our Ministers were such as Moses prayed for, then no doubt GOD woulde bleste them according to their request, and confound their aduersaries that ryse vppe against them. And heere also marke hys great zeale for their prosperity. He was the patientest man, and had the myldest nature of all the people of Israel: yet coulde he not suppresse his good and great affection, but brake out into these wordes: Smite through the loynes of them that rise vp against him, and of them that hate him, that they rise not vp againe. O Lorde, if Moses had lyued in our dayes, and seene thys adulterous generation, that so spoyleth the Leuites, how would his zeale haue beene inflamed against them? Hee would haue cryed out, as good Nehemias cryed: Plague them, O Lord, that defile the Priesthoode. And good were it for these sinnefull men, that GOD would send his plagues vppon them, whyle yet they haue time to repent. Nehe, 6, 14 cap, 13, 29 30.

Nowe we want a *Moises* to pray for their punishment, for they sleepe in their sinnes, and God (I feare) hath reserued them to a greater punishment: The Lorde graunt vs grace to remember the latter ende, and nowe loke whyle it is yet time, to the good order of the Ministerie.

When God promised to establish his mercies with his Church, he promised thus, as the greatest token of hys loue; I wyll giue you Pastours according to my heart, that shall feede you with knowledge and vnderstanding. When he would haue them haue sure hope that he was their God, and they were his people, he said he would giue them Leuites, that should teach his people the differences betweene the holye and the prophane, betweene the vncleane and the cleane: hée promised them this as a perpetuall couenant: The lyps of the Priest shal keepe knowledge, and they shall seeke the lawe from his mouth: For he is the messenger of the *Lord* of hostes. And this was the charge that God gaue straightly vnto the Priesthode: That they should tel his people of their sinnes, and the house of *Iacob* their offences. A myserable common wealth must it néedes be, and farre seperated

Iere, 3, 15,

Mala. 2, 7

Esay, 58, 1

rated from God and his mercies, that hath blinde leaders. Who cannot leade themselues. Who so feareth the Lorde, wyll surelie lwke vnto it, that hee maintaine no such offences within his kingdome, nor nourish any such sores in the body of hys countrey.

If a man be once called to the Ministery let him attende vppon his flocke, and fede them as his duety bindeth him, wyth the fode of life, or let them be remoued. Christ sayd: *Pasce, pasce, pasce*, Fede, fede, fede, Thys charge hee hath giuen, euen as wee loue him, so to see it executed. Saye what we wyll saye, and the more wee see it, the more impudently wee shall lye, yf we say we loue him, while we keepe not his commaundements. Would to God wee were wise to vnderstand it. Christ sayde, They are the salte of the earth, and what shall be don with them, if they can season nothing? Christ sayde, They are the lyght of the worlde, and what heape of miseries shall they bring with them, if they themselues be darke? Christ sayd, They be the watchmen and what case shall the Citty be in, if they do nothing but sleepe, & delight in sleeping? Who seeth not these incurable sicknesses, that

1, Pet, 5, 12

Iohn. 21, 16, 17, 18,

Math, 5, 13

that can see any thing? They are the Pastors, and howe hungry must the flocke bee when they haue no foode to giue them? They are the Teachers, and how great is theyr ignorannce, where they themselues know nothing? They are the Euangelists or Messengers of glad tydinges, how lytle hope haue they, and what slender fayth, whose Messengers can not tell what the Lord sayth?

The Lord enlarge within your Maiesty the bowelles of mercy, that you may once haue pitty vpon your poore Subiects. This cogitation made Paul say to Timothie, a painefull Father vnto a carefull Childe: I charge thee before God, and before the Lord Iesus Christe, that shall iudge the quicke and dead at his appearaunce, and in his kingdome: preach the word, be instant in season, and out of season, reproue, rebuke, exhort, &c.

2, Tim, 1, 2.

Of all miseries wherwith the Church is greeued, none is greater then this, that her Ministers be ignorannt, and can saye nothing. What coulde Ieroboam doo more then this, to strengthen all his Idolatrye, then to make him Priestes of the lowest of the people? What coulde haue made Asa

1, Reg, 13, 33

(beeing

(being otherwise Religious) so soone to haue turned away from the seruice of God, sauing onely hee suffered his people to bee without a Priest, which could teach them the word of God? What plague dyd God threaten greater against a rebellious people, then that he would take from thē their true Prophetes? When were the peoples sinnes so ripe to procure vengeaunce, as when their Preachers were dum dogs, and could not barke? And what I beseech you, is our condition the better? Or what be many Ministers of our time and countrey, other then dum Dogs? Surely, as Ahiiah sayd of the people of Israel, so we may say of our Ministers: Haue we not made vs Priestes lyke the people of our Countrey? Who soeuer commeth to consecrate wyth a younge Bullocke, and seuen Rams, the same may be a Priest for them that are no Gods. And so surely, if we serued Baal, a great number of our Priestes at this daye were tollerable: but if we serue the Lord, what doo they with that function they can not skyll off? Let them returne againe to their olde occupation. And yet this is but one euyl, and if it were reformed, yet much stil were amysse.

2, Cro, 15, 2

Esa, 5, 2,

Esai. 56, 10

1, Cro, 13, 9

If

If I would declare vnto your Maiestye, all the great abuses that are in your Ministery, I should lead you along in the spirit, as God did the Prophet Ezechiel, and after many intollerable euilles, yet I shall styll say vnto you: behold, you shall see mo abhominations then these: I would first leade you to your Benefices, and behold some are defyled with Impropriations, some wyth Sequestrations, some loden with Pensions, some robbed of theyr commodites: and yet beholde moze abhominations then these. Lœke after this vpon your Patrons, & loe, some are selling theyr Benefices, some farming them, some kæpe them foz theyr childzen, some giue them to Boyes, some to Seruingmen, & very fewe sæke after learned Pastoz: and yet you shall sée moze abhominations then these. Lœke vpon your Ministery, and there are some of one Occupation, some of another: some shake Bucklers, some Ruffians, some Hawkers and Hunters, some Dicers and Carders; some blinde guides and cannot sée, some dumme Dogs, and will not barke: and yet a thousand moe iniquities, haue now couered the Priesthœde. And yet you in the meane whyle that all these whozedomes are committed

Ezec, 8, 3. 4, 5, &c

mitted you, at whose handes God wyll require it, you sit styl, and are careles, and let men do as they list. It toucheth not belike your common wealth, and therfore you are so well contented to let all alone. The Lord increase the giftes of his holy spirite in you that from Faith to Faith, you may growe continually, tyl that you be zealous as good King Dauid, to worke his wyll. If you knowe not how to reforme this, or haue so lyttle counsell (as mans heart is blinded) that you can deuise no way: aske counsell at the mouth of the Lord, and his holy wyll shalbe reuealed vnto you.

To reforme euyll Patrones, your Maiestie must strengthen your Lawes, that they may rule as well hye as lowe. As Esdras sayd once, so may I say now: The hands of the Princes and Rulers are cheefe in this trespasse. If you will haue it amended, you must prouide so that the highest may be afrayd to offende. To keepe backe the ignorannt from the Ministry, whome GOD hath not called to such a function, take awaye your authority from the Bysshops: let them not thus at theyr pleasure, make Ministers in theyr Closette, whome soeuer it pleaseth them. To stop the incon-

Esd. 9, 1.

neniences that growe in the Ministery by other, who say they are learned and can Preach, and yet do not, that are as I sayde dum Dogs, and wyll not barke, bydle at the least theyr grædy appetites, put out of theyr mouthes these poysoned bones, that they so grædily gnawe vpon. Take away Dispensations, Pluralities, Totquots, Non-residences, and such other sinnes. Pull downe the Court of Faculties, the Mother and Nurce of all such abhominations. I tel you this before GOD, that quickeneth all thinges, and before our Lord Jesus Christ, that shall iudge the quicke and the dead in his appearaunce, and in his kingdome: amende these horrible abuses, and the Lorde is on your right hande, you shall not be remoued for euer. Let these thinges alone, and God is a righteous God, he wyll one day call you to your reckoning. The God of all glory open your eyes to see his highe kingdome, and enflame your hart to desire it.

The thyrde thing that I sayde in thys place was to be noted, was of Dauid him selfe, how faithfully he executed that wherunto he was called. The Prophet sayth: He fedde them in the sincerity of hys hart, and

and guided them with the discretion of his handes. An excellent vertue, and meete for king Dauid, that was a man according to the hart of God: He knew that obedience was better then Sacrifice, and that Gods people were neuer better ruled, then when their Princes brought into captiuity their owne vnderstanding, and in simplicitye of hart were obedient only to the wisedom of God. He had to good experience of his own wisdome, & had tryed it often, how it made him to rebell: therfore to please God effectually, he walked in his simplicity. O that our Christian Princes had so great measure of Gods holy Spirite, how many and greeuous burthens shoulde then bee taken from vs, that now Christian eies and eares can hardly behold and heare. How many sins should be extinct and buried, that nowe vaine pollicie doth maintaine and strengthen. The time is past, and I wyll say no more.

The God of all mercy, and father of all consolation, inspyre our harts wyth wysedome, that we may walke before God in our owne simplicity. That what his holye word hath spoken, we may humbly heare, and reason not against it, because of our

common

common wealth. When shall we ende these shoꝛt and euill dayes with gladnesse: And when Chꝛiste shall appeare in gloꝛye and Maiesty to iudge the quicke and dead, wee shall stande on the right hande in the number of his Electe, and heare that last and happyest sentence, that neuer shall be called backe againe: Come ye blessed of my Father, and possesse the kingdome which is prepared for you from the beginning of the worlde. The which time, the Lord bring hastely vpon vs, euen foꝛ hys sonnes sake, Jesus Chꝛist our Saulour: to whome with the holy Ghost, thꝛee persons and one God, be all honour and gloꝛy, both now and euer. Amen.

FINIS.